

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

We gave in our last some notice of the Convention of the "Old School" party, who are holding their meetings during the session of the Assembly. The Convention have presented to the Assembly a Memorial, in which, after abundant general charges of error, in connection with the Presbyterian church, they testify to its existence in the following particulars of doctrine.

1. That God would have been glad to prevent the existence of sin in our world, but was not able, without destroying the moral agency of man; or, that for aught that appears in the Bible to the contrary, sin is incidental to any wise moral system.

2. That election to eternal life is founded on a foresight of faith and obedience.

3. That we have no more to do with the first sin of Adam than with the sins of any other parent.

4. That infants come into the world as free from moral defilement as was Adam, when he was created.

5. That infants sustain the same relation to the moral government of God in this world as brute animals, and that their sufferings and death are to be accounted for on the same principles as those of brutes, and not by any means to be considered as penal.

6. That there is no other original sin than the fact that all the posterity of Adam, though by nature innocent, are possessed of no moral character, will always begin to sin when they begin to exercise moral agency; that original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering; and that there is no evidence in scripture, that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost.

7. That the doctrine of imputation, whether of the guilt of Adam's sin, or of the righteousness of Christ, has no foundation in the word of God, and is both unjust and absurd.

8. That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental, and instructive only.

9. That the impenitent sinner is by nature, and independently of the renewing influence or almighty energy

of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God.

10. That Christ never intercedes for any but those who are actually united to him by faith; or that Christ does not intercede for the elect until after their regeneration.

11. That saving faith is the mere belief of the word of God, and not a grace of the Holy Spirit.

12. That regeneration is the act of the sinner himself, and that it consists in a change of his governing purpose, which he himself must produce, and which is the result, not of any direct influence of the Holy Spirit on the heart, but chiefly of a persuasive exhibition of the truth analogous to the influence which one man exerts over the mind of another; or that regeneration is not an instantaneous act, but a progressive work.

13. That God has done all that *he can do* for the salvation of all men, and that man himself must do the rest.

14. That God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner, without impairing their moral agency.

15. That the righteousness of Christ is not the sole ground of the sinner's acceptance with God; and that in no sense does the righteousness of Christ become ours.

16. That the reason why some differ from others in regard to their reception of the gospel is, that they make themselves to differ.

Where the members of the Convention have discovered most of the errors here specified we are at a loss to conjecture. Many of them, we hesitate not to say, are gross caricatures of the sentiments of their brethren. To some of these charges, we should hope that not a few would plead guilty.

On the subject of this Memorial the Assembly *Resolved*, That the testimony of the memorialists be adopted as the testimony of the General Assembly.

Against all these errors, whenever, wherever, and by whosoever taught, the Assembly would solemnly testify; and warn all in connexion with the Presbyterian Church against them. They would also enjoin it upon all the inferior judicatories to adopt all suitable measures to keep their members pure from opinions so dangerous.

Especially does the Assembly earnestly enjoin it upon all the Presbyteries to guard with great care the door of entrance to the sacred office. Nor can the Assembly regard as consistent with ministerial ordination vows, an unwillingness to discipline according to the rules of the word of God and of our standards, any person already a teacher who may give currency to the foregoing errors.

While the question was before the Assembly upon the passage of the above resolution, and thus giving their sanction to these charges of error, Rev. Mr. Mines of the District of Columbia, moved to add to the list of errors four others, to be testified against. They were in substance,

1. That man has no ability of any kind to obey God's commandments, or to do the duty which God requires.

2. That ability to comply is not necessary to constitute obligation to obey.

3. That God may justly require what man has no ability to perform, and to punish man for not performing.

4. That all the powers of man for the performance of duty are destroyed by the fall.

Mr. M. hoped, he said, that the Assembly would bear its calm and dispassionate and impartial testimony against errors on both extremes. He had been heretofore unacquainted with the existence of at least one half of those specified in the memorial, but he was willing to testify against them as errors. But he felt he should not be doing his duty, unless he should testify also against the others. And he hoped the Assembly would unite with him, and that a cordial and unanimous testimony might be rendered against them all.

Considerable time was spent in determining the question whether Mr. Mines' amendment was orderly before the house. After deciding that it was, and that there was no possible way of getting round it, a motion was finally made for the indefinite postponement of the amendment, the majority being evidently unwilling either to approve or reject the specification of antinomian errors. The debate on this motion to postpone consumed the remainder of the day.

In regard to the relation existing between the Presbyterian and Congregational churches, the Committee of Overtures recommended the adoption of the following resolutions:

That between these two branches of the American Church, there ought, in the judgment of this Assembly, to be maintained sentiments of mutual respect and esteem, and for that purpose no reasonable efforts should be omitted to preserve a perfectly good understanding between these branches of the church of Christ.

2. That it is expedient to continue the plan of friendly intercourse between this Church and the Congregational Churches of New England, as it now exists.

3. But as the "plan of union" adopted for the new settlements in 1801, was originally an unconstitutional act on the part of the Assembly, these important standing rules having never been submitted to the Presbyteries, and as they were totally destitute of authority as proceeding from the General Association of Connecticut, which is invested with no power to legislate in such cases, and especially to enact laws to regulate churches not within her limits; and as much confusion and irregularity has arisen from the unnatural and unconstitutional system of union, therefore it is

*Resolved*, That the act of the Assembly of 1801, entitled "A Plan of Union," be and the same is hereby abrogated.

4. That our delegates to the bodies representing the Congregational Churches, be instructed to explain to them the reasonableness and even necessity of the foregoing measure.

The first and second of these resolutions passed unanimously. The third, after a discussion of two days, passed by a vote of 142 to 108. By it all those churches in our western country which have been united with the General Assembly, on this Plan of Union, have lost their connection with it, and cease to be a part of the Presbyterian church. We believe those churches will not regret the passage of the resolution. Great good will, we doubt not, result from it. In most cases they will become Congregational. They have gone out from the Congregational churches of New England, and their sympathies are strongly in favor of that kind of ecclesiastical order and discipline. They have fallen in with

Presbyterianism rather from necessity than from choice and the scenes which have been enacted in the judicaries of that church within the last few years, cannot have wrought very powerfully on their feelings to incline them to espouse and defend the adopted system. Let the amputated limb be engrafted upon the stock from which it was originally taken. It will spontaneously partake of its root and fatness, and thrive in its resumed condition. Of this we feel confident. But whether there would be much vitality in the trunk from which it has been severed, after one or two more such excisions, is a question which our Presbyterian brethren may profitably ponder.

#### PRESBYTERY OF ORANGE, VA.

##### Conference.

The Presbytery held a conference on the following subject: "What course of conduct among ministers, is best calculated to secure the unity, peace, purity and harmony of the church?"

The following question was chosen for the subject of the next conference, viz.: "What is the best means of promoting the piety of our ministers and people?"

##### Convention.

The commissioners to the General Assembly were directed to attend the convention to be held in Philadelphia on the 11th of May next.—*South. Rel. Tel.*

Querie.—How many Philadelphia Conventions will probable be required "to secure the unity, peace, purity and harmony of the church," and to "promote the piety of ministers and people?"—*Ed Int.*

#### AMERICAN PEACE SOCIETY.

This Society held its ninth anniversary on Thursday, the 11th inst. S. V. S. Wilder, Esq., was called to the chair, and the meeting was opened with prayer by the Rev. J. Going, D. D. The annual report was read by Wm. Ladd, the General Agent, after which the following resolves were passed.

1. *Resolved*, That the report just read be accepted and published under the direction of the Executive Committee.

2. *Resolved*, That Christians are bound by the strongest and most sacred obligations, to remove the disgrace which the wars of christendom have brought on their religion.

3. *Resolved*, That the custom of war is contrary to the spirit, principles, and aims of the gospel, ought to be held in deep abhorrence, and resisted by every proper way possible, by every follower of the Prince of peace.

4. *Resolved*, That the spirit of the times, the smiles of heaven on our efforts during the past year, and the unexpected preparation of the public mind for appeals on this subject, call aloud on the friends of peace, for much greater exertions in this cause, and make it desirable that at least ten thousand dollars should be raised this year for the support of lecturers and the circulation of publications on peace.

5. *Resolved*, That we continue our request that all ministers of the gospel preach on the subject of peace to their people at least once during the year, and, if convenient, on or near the 25th of December; and that the churches observe a concert of prayer on or near the same day, for the universal prevalence of peace; and that a collection be taken up in aid of this cause.

Messrs. Beckwith, Cock, and Ladd, who had been appointed a Committee for the purpose at the last annual meeting, presented a draft of a new constitution, founded on the basis that *all war is inconsistent with the spirit of the gospel*. The bureau of the society was removed to



Boston. Rev. J. C. Beckwith was chosen Corresponding Secretary, J. K. Whipple, No. 9, Cornhill, Boston, was chosen Treasurer, and Wm. Ladd, of Minot, Me. General Agent, Ezra Collier, 148 Nassau street, N. Y. is appointed Agent for New York and its vicinity, and he has for sale the society's publications. Auxiliary Societies will be supplied by him with such of the peace publications as he has now on hand, (and more will shortly be sent to him,) to the full amount of their donations when required, and he will receive money for the Society.

#### ABSTRACT FROM THE NINTH ANNUAL REPORT.

Very few changes have taken place in the world, with respect to peace and war, since our last annual report. The war in Spain continues. France is seeking revenge for her last defeat in her new province of Algiers; and the Seminoles are not yet quite extirpated. The king of Great Britain has offered his mediation between France and Switzerland, and is fast acquiring the glorious title of the Pacificator of Christendom.

A great change has taken place all over the Christian world, with respect to the favor once shown to war. The public press is now almost universally open to the cause of peace, and the question whether all war is not inconsistent with the spirit of the gospel is very much discussed in this country. More than a thousand ministers of the gospel are pledged to preach against war, and many scholars in our theological seminaries have signed a pledge to preach against all war when called to the ministry.

The new committee appointed to adjudge the prize of \$1,000 offered for the best dissertation on a Congress of Nations, have not been able to agree. One of the competitors has withdrawn and published his essay, which may be had at Ezra Collier bookstore, No. 148 Nassau street. The legislature of Massachusetts have had the subject of a Congress of Nations before them, and appointed a joint committee, who made a most excellent report, but it being late in the session, the matter was referred to the next legislature.

Six new peace societies have been formed in our colleges and theological seminaries, and two new ladies' peace societies have been formed. The ladies of the Essex County Olive Branch Circle held a very successful peace fair in Salem, Mass., last month, a new thing under the sun.

The American Peace Society have published some new tracts, and have issued in all about 35,000 peace tracts during the past year, about three times as many as the average of the other years since their first formation. A great number of religious newspapers have engaged in the cause, and many have admitted peace articles for the first time, and there is a greater call for such articles than we can supply. Some very good new peace Sunday school books have been published by the Massachusetts S. S. Society and others.

Three ministers of the gospel have labored in the field as peace agents. One, the Rev. G. C. Beckwith, for the whole year, one for four, and one three months, beside the gratuitous labors of the general agents and four theological students, and other voluntary lecturers. Some thousands of miles have been traveled over, and some hundreds of peace sermons and peace addresses have been delivered by these agents during the past year.

Public opinion with respect to accordance of war with Christianity has experienced a great change within five years past, and particularly during the last year. Almost the whole Christian public are now as far advanced as most of the peace societies were at their first formation; and if it be desirable that public opinion should advance still farther, it is necessary that the friends of peace should pluck up their standard and plant it upon higher ground. This is desirable, for the millennium will never

come, until the principle that all war is inconsistent with the spirit of the gospel shall generally prevail.

This change has been going on in the society from its first commencement. Acting by the light they had, more light was given them. At the last anniversary, a committee was appointed to draft a new constitution, and one has been presented to the society, based on the principle that all war is inconsistent with the spirit of the gospel.

The amount of funds collected during the past year by our treasury and our tract depository was never before so nearly exhausted. Formerly we could not find readers for our tracts; now, we cannot find tracts for our readers. The Peace Society has been very poorly supported, and yet it has had a greater effect in changing public opinion than any other society, in proportion to the means used. Had the cause of peace been supported as it ought to have been, by God's blessing on the measure, the nations of christendom might now be safely moored in the haven of permanent and universal peace. But Christians think that this cause alone can be carried on without a sacrifice. They have a vague hope that the millennium will come without any instrumentality of theirs, or that the preaching of the gospel alone, while that preaching allows of war, will bring about the millennium; hopes equally without foundation. There is no doing good without a sacrifice, and when Christians shall be willing to make sacrifices on the altar of peace, the church will give her testimony against the sin of war, and the nations shall learn war no more.

#### TRUST IN GOD.

The Rev. Wm. Jay, in his interesting memoir of his friend and tutor, relates the following fact:

"I remember, some years ago, to have buried a corpse. In the extremity of the audience that surrounded me, I discerned a female, wrinkled with age and bending with weakness. One hand held a motherless grand-child; the other wiped away her tears with the corner of her woolen apron. I pressed towards her when the service was closed, and said, 'Have you lost a friend?' She heaved a deep sigh, 'The Lord bless her memory.' I soon found the deceased had allowed her, for several years, six-pence per week. Is it possible, thought I, that the appropriation of a sum so inconsiderable may cause a widow's heart to sing for joy, and serve the child of the needy? Who would waste a six pence? Who would indulge themselves in extravagance? Who would not deny themselves to secure the blessing of them that are ready to perish?"

I have here at Kittering, said the late Andrew Fuller, two religious characters, who were intimately acquainted in early life. Providence favored one of them with a tide of prosperity; the other, fearing for his friend, lest his heart should be overcharged with the cares of this life, and the deceitfulness of riches, one day asked him, whether he did not find prosperity a snare to him? He paused and answered, 'I am not conscious that I do, for I enjoy God in all things.' Some years after, his affairs took another turn. He lost, if not the whole, yet far the greater part of what he had once gained, and was greatly reduced. His old friend, being one day in his company, renewed the question, whether he did not find what had befallen him to be too much for him? Again he paused and answered, 'I am not conscious that I do, for now I enjoy all things in God.' This was truly a life of faith.

#### AMERICAN ANTI-SLAVERY SOCIETY.

This Society held its 4th anniversary at the Broadway Tabernacle, on Tuesday morning, May 9th. Arthur Tappan, President, in the chair. Prayer and reading the scriptures by Rev. Leicester A. Sawyer, of New Haven, Conn. The report of the Executive Committee

was read by the Corresponding Secretary, Elizur Wright, Jr.

*Abstract of the Fourth Annual Report.*

The Report commences with a tribute to the memory of the venerable George Benson, one of the Society's Vice Presidents, and Thomas Shipley, and Edwin P. Atlee, two of its most active and devoted managers. It proceeds to state that 483 new societies have been organized during the year, making the whole number 1006. State societies have been organized in Michigan and Pennsylvania, while those already existing in seven other states, have prosecuted their labors with increasing zeal, energy, and success. The number of presses wholly or in part devoted to the propagation of anti-slavery doctrines, has been greatly multiplied; while opposing presses have, in numerous instances, given marked indications of their sensibility to an approaching turn in the tide of public feeling.

The amount of funds placed in the hands of the committee has not been so great as was expected at the last anniversary. The total receipts have been \$36,567 92, being an increase over the receipts of last year, of \$10,701 62. Of this, a much larger sum than last year has been expended on the support of living agents. The issues from the press have been as follows, viz:

Bound volumes, - - - -	7,877
Tracts and pamphlets, - -	47,250
Circulars, &c., - - - -	4,100
Prints, - - - - -	10,490
Anti-Slavery Magazine, - -	9,000
Slave's Friend, - - - -	130,150
Anti-Slavery Record, - - -	103,000
Human Rights, - - - -	189,400
Emancipator, - - - -	168,120
Total, - - - -	569,387

Upwards of seventy agents have been appointed during the year, sixty-five of whom have been in the service of the society for longer or shorter periods. The aggregate amount of their labors has been thirty-two years. Their success, is most marked and cheering. Three of the agents have devoted themselves exclusively to encouraging our colored brethren in the free states, in their laudable efforts to rise, by education and virtuous industry, above the cruel prejudice which is crushing them in the dust, and through their degradation, darkening the despair of the slave. The statistics of our colored population, their grievances, and the obstacles which have opposed their advancement, have been searched out. They have been encouraged to form societies for mutual assistance and improvement, to support schools, to put their children where they can acquire trades, and to apply themselves to more substantial and independent occupations than those to which they are chiefly devoted in our large cities. In the western states, they are inclined to purchase, clear, and cultivate the public lands; and the good effect of their success in this enterprise, both upon themselves and their white neighbors, begins to be happily developed.

The agent in Ohio, who, for the sake of encouraging colored men to become cultivators of the soil, has placed his head quarters in the wilderness, twelve miles from any post office, writes: "People are coming and buying every week. One man, (in Springfield,) who was a slave till he was about forty years old, has built a school house at his own expense, on his own lot, which is occupied by a school with 39 scholars. J. Wise (in the vicinity of Springfield,) bought himself in Virginia. He rents a farm—raised 1,000 bushels of corn last year, &c. I met him driving his team of four horses to the village, with a load of brick. He has two children yet in slavery. William Roberts also rents a farm—raised 4,000 bushels of corn last year. Nimrod Morgan, a blacksmith, owns his shop, house, and lot. I have some very good farmers. One man, in Butler county, has taken

the premium at the agricultural fair, for three years, for the best sheep."

One agent has been employed to investigate the condition and prospects of the colored people in Upper Canada, where he finds a population of about 10,000, almost entirely fugitives from American oppression. Having crossed the line with no other wealth than their own bodies and souls, many of them have made themselves quite comfortable, and some have become even wealthy. Several schools have sprung up among them, by the efforts of the agent. Full and satisfactory testimony to their good behavior and value as citizens, has been given by the highest civil authorities, and by men of standing of different sects and parties. Says the Hon. R. G. Dunlap, member of the Provincial Parliament, for the county of Huron, "There are not in his majesty's dominions, a more loyal, honest, industrious, and independent class of citizens than the colored people of Upper Canada." Says W. L. Mackenzie, Esq., also a member of Parliament, and a well known leader of the reform party, "As a people, they are as well behaved as a majority of the whites, and perhaps more temperate."

Says John H. Dunn, Esq., Receiver General of the province, and resident in Toronto, where there is a colored population of 600 persons:—"Although I have been in the habit of daily contributing my assistance to a vast number of destitute poor, ever since my residence in this province, now seventeen years, I do not remember ever having been solicited for alms, by more than one or two people of color during the whole course of that period."

Several flourishing anti-slavery societies have been formed in the province.

The report also alludes to the present commercial distress, as having been in a great measure brought about by the great advances made by Northern and European capitalists, in advance for cotton, to enable the planter to purchase slaves; and expresses the belief that it will ultimately result in benefit to the poor slave.

Alvan Stewart, Esq. of Utica, moved the acceptance of the report.

James G. Birney, offered a resolution, that "all plans for the extinction of slavery, which are gradual in their character, are ineffectual, under existing circumstances, to accomplish their professed object."

In support of this resolution, he referred to the disturbances of the last two or three years, which, although deeply deplored by every friend of law and order, had not been without benefit, inasmuch as they had disclosed the true condition of our country, and our gross defection from the principles of liberty. It was mortifying, but it showed us one of the effects of slavery. It is now plain to every unbiased mind, that of the great evils which defile and peril our free institutions, slavery is the fountain. The source of them is now seen clearly, by all who are not infected with slavery, just as the source of the evils of intemperance is seen by all those who are not its subjects, or have a selfish interest in its continuance. There is no difference among us as to the cause of the evils which now divide and weaken the moral power of this nation in favor of liberty and religion. The difference respects only the manner of its removal. I say removal, for there is no such thing as its amelioration. Those who talk of ameliorating slavery, or of removing the evils of slavery, and retaining slavery, are the defenders of perpetual bondage, and talk thus to blind the eyes of philanthropy, and give them time to fortify their schemes of oppression. The great body of our most estimable and patriotic citizens of the North, are agreed in their views of the evils of slavery, and the danger with which it threatens all that is delightful in our freedom, and our right to publish and act in conformity to the truth. And they must see that it is desirable there should be an agreement to act by all wise and lawful means for its removal.

But we are now divided as to the means of accom-



publishing one common purpose. One party think that immediate emancipation is alone consistent with duty to God and the best security of every interest concerned. Another class, fearing for the effects of so great a change, if suddenly brought about, believe that duty, both to God and man, will be best discharged by gradual emancipation. These two parties occupy the whole ground. There is no scheme for the removal of slavery, which does not come under the one or the other of these two. I will not now stop to inquire into the consistency of either plan with Christian rectitude; but will suppose them both on the same footing of right and honesty.

The scheme for the gradual emancipation of our country from the evils of slavery, by the gradual removal of our colored population from the land, was first seriously taken up in Virginia, on a discovery of an insurrection among the slaves, more than 30 years ago. The skill and wisdom of president Jefferson were called in, and various plans were submitted to him for colonizing the free people of color to the N. W. Territory, in Louisiana, in the adjoining provinces of Great Britain or of Spain, in S. America, or in the West Indies. Objections that were insurmountable seemed to lie against every scheme; and no movement was made after the excitement of present danger had passed away. The whole subject of slavery then remained untouched till the year 1816, not because humanity slumbered, but because the attention of the nation was absorbed by the difficulties of our relations with foreign nations, and our war with Great Britain. Peace being restored, humanity thought she had discovered for the free people of color a secure and eligible residence on the coast of Africa. Is it an offense to any one here, that I should say *humanity* was concerned in the introduction of this scheme? To him I say, that my repudiation of the whole and every part of the colonization system is no less decisive than his. There is nothing about it, so far as refers to the removal of my colored countrymen, which does not retard the progress of Christian truth and the cause of human rights. Yet it is true that the first commencement of the colonization scheme was regarded by many as a summons to the work of humanity and religion in behalf of the slave. As such they engaged in it, and expended their time, and strength, and wealth. Shall we judge these men, acting on the standard which prevailed twenty years ago, by the increased light of the present day? No, sir,—for by so doing we disown the ennobling power of truth, and perhaps lay down a rule by which others, twenty years hence, will equally condemn and denounce the best of those who now hear me.

After this cheerful tribute to the motives and character of a large portion of the Colonizationists, I now proceed to examine with freedom the capabilities of the scheme for abolishing slavery.

Mr. B. then proceeded in the train of argument which is usually adopted to show the inadequacy of Colonization and other schemes of gradual emancipation. His argument was felicitous, and was characterized by candor, and Christian and manly feeling.

#### POWER OF TRUTH.

No power but that of God and of his truth can accomplish his work. So I believe most firmly. Political economy is too weak to contend against the giant passions which sustain slavery. So is the principle of fear. The spirit and power of faction can never avail—abolitionists will never try it. The providences and judgments of heaven may wash the stains of this sin from our soil with blood—but against this we pray most fervently. God grant it may never be. The only mode then in which we wish to have this work accomplished is that which alone is feasible, namely,—by the power of God and of truth. Let Christians see that slavery is sin,

and renounce it. Let the public conscience be enlightened and quickened. Let the energy of the Gospel of love be felt. Let the glorious efficacy of religion in promoting human happiness and protecting human rights be really seen; and the development would honor God, and his truth inconceivably. This object alone—apart from the accessions which would be made directly to human happiness, would be worthy of a great religious enterprise. To honor God as the God of the oppressed, and his truth as the salvation of our race, the great antidote for every evil and curse which men bring upon themselves, and on each other, would be a glorious achievement. For such a development of God and of his truth, the world has long waited in vain. “The whole creation has been groaning and travailing in pain together until now.”

But deliverance is at hand. God's kingdom shall at length come and Satan's throne shall fall. That power by which the prince of darkness has so long chained down the millions of Africa in bondage, physical and moral, must cease. The sons of Ethiopia are soon to shake off their manacles, and stretch forth their freed hands to God. And the oppressor too shall come bending to the Saviour's feet, and his hard heart shall melt before the cross for his sins against his despised brother. His pride of power, and avarice, and selfishness cannot stand before the subduing power of Jesus. As truly as Jehovah lives, the nations are given to his Son, and his truth and grace shall bow their hearts, abolish their sins, and soften their spirits into the sweet simplicity and tenderness of the gospel. Then slavery will have ceased. Its last groan will be over—its last tear will have fallen—its last bitter cup will have been dashed forever. O what a jubilee! But I may not give vent to the feelings of my heart. Yet one thing I must say. To the friends of the oppressed throughout the nation, if my voice could reach I would cry,—Be men of God, and mighty in prayer, and the cause of God will triumph. Make this a great religious enterprise—make it such in spirit, in argument, in appeal—make it such in your measures and operations, and you cannot fail of success. So Jehovah will be with you—yea, he himself will be your strength and victory.—*Prof. Cowles.*

*From the Alton Observer.*

#### THE UNFINISHED MILL.

On the banks of the Mississippi in the State of Missouri, stands a mill which is fast going to decay. Its owner was a native of New England. Twenty-three years ago he became professedly a follower of Christ; and fifteen years ago, came to this country. Being a man of good morals, of industry, and business habits, he became wealthy. His property has been estimated at \$20,000. The town of which he was the principal proprietor was fast increasing in population and importance. Mr. S. had the means as also he had the heart to build a house for the worship of God. But the mill—the mill must be built first. It was nearly completed when he broke his knee, and in two weeks was laid in the grave, at the age of forty-five years. The church is not erected, and there stands the unfinished mill.

#### THE UN-REPAIRED MILL.

This also stands on the banks of the Mississippi, in the State of Illinois. Its owner served as an officer in the last war, and 18 years ago came to the west. Here by enterprise he acquired a fortune of some 20 or 30 thousand dollars. Three years ago the soldier and the man of business sat down as a sinner at the feet of Jesus.—Professedly he gave his heart, his talents, his property, his all, to God. He liberally contributed to sustain the church, and support a minister. And like Mr. S. he also designed to build a sanctuary. But he must first increase his property. He must first build a town, dig a canal, enlarge and repair his mill. The town was laid

out, the canal surveyed, and the mill partly done, when Mr. R. in August last, at about the age of 50, was also laid in the grave. Consequently the sanctuary is not the minister has left, and the ways of Zion mourn.

#### THE MILL COMPLETED.

This also stands on the banks of the same river. When one of the owners of this mill was converted, his first inquiry was—*not*, how can I increase my property? how can I acquire a great name?—but “Lord, what wilt thou have me to do?” At his expense the sanctuary was soon erected; “whither the tribes go up, the tribes of the Lord go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the Lord.” There the church-going-bell from Sabbath to Sabbath summons the full assembly to hear the words of life from the lips of a faithful minister. There the Spirit has been poured out, while men and angels have rejoiced over sins forgiven and souls saved. And there lives Mr. — to enjoy the sweets of the sanctuary, the consciousness of having done good, and the finest of the wheat from his well finished mill.

#### REFLECTIONS.

1. The above facts furnish a good commentary on Matt. 6: 33—“Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.”
2. Good men by beginning aright in new settlements may accomplish great good. The Pilgrims prayed on the rock where they first planted their feet. And as soon as they had a shelter for their heads, they had a sanctuary for the Lord. Marietta and Granville in Ohio; Alton in Illinois, and many other flourishing towns in the west, show what men of piety and principle can accomplish, and illustrate the truth of the divine declaration—“Them that honor me I will honor.”
3. Good men sometimes mistake by substituting good intentions for good works. They *intend* to be very useful. After the mill is finished; the rail road done; the old barns pulled down, and new ones erected; *then* they are an to “Honor the Lord with their substance.” But by that time, or even before, like S. and R. they are in the grave.
4. How will such men render an account of their stewardship, and what will be their reflections in heaven?
5. How much better would it be if all good men would be useful in the *present tense*! if they would do good as they have opportunity! live to get rich in good works. gladden the world, and glorify God! Being their own executors, their estates would be easily settled; and their heirs saved from ruin. Blessed themselves, and a blessing to their race, they would bless God for the privilege of having lived and labored in his vineyard. Then whether the mill were finished or unfinished—their worldly plans accomplished, or not, they would hear as they go to their final rest and reward, “Well done good and faithful servants; enter ye into the joy of your Lord.”

Palmyra, Mo. April 22, 1837.

**Crime and Celibacy.**—His Honor Recorder Riker, like a good and warm-hearted old gentleman as he is, has lately come out very strongly in favor of *matri-money*—which is the only money like to be in repute for some time. He says that three fourths of our convicts are single men, and that the more hymen the fewer low men there will be. A father avoids that which would cause his wife and children to blush and weep for him, and therefore marriage is a patron of virtue. There is no doubt of it; the altar has kept many a man from the halter.

We learn that the Rev. Dr. Wayland, President of Brown University, has been invited by the department of war, as one of the board of visitors at the approaching

examination of the U. S. Military Academy at West Point. We have, however, too high an opinion of the President to suppose that he will accept the invitation.

#### ‘ONE HOUR WITH THEE.’

One hour with Thee, my God! when daylight breaks  
Over a world thy guardian care has kept,  
When the fresh soul from soothing slumber wakes  
To praise the love which watched me while I slept;  
When with new strength my blood is bounding free,  
That first, best, sweetest hour I’ll give to Thee.

One hour with Thee, when busy day begins  
Her never ceasing round of bustling care,  
When I must meet with toil, and pain and sins,  
And through them all thy holy cross must bear;  
O then to arm me for the strife, to be  
Faithful to death, I’ll give an hour to Thee.

One hour with Thee, when rides the glorious sun  
Aigh to mid heaven, and panting nature feels  
Lifeless and overpowered, and man has done  
For one short hour with urging life’s swift wheels;  
In that deep pause my soul from care shall flee,  
To make that hour of rest one hour with Thee.

One hour with Thee, when saddened twilight flings  
Her soothing charms o’er lawn, and vale, and grove,  
When there breathes up from all created things  
The sweet entralling sense of thy deep love;  
And when its softening power descends on me,  
My swelling heart shall spend one hour with Thee.

One hour with Thee, my God! when softly night  
Climbs the high heaven with solemn step and slow,  
When the sweet stars, unutterably bright,  
Are telling forth thy praise to men below;  
O then, while far from earth my thought would flee,  
I’ll spend in prayer one joyful hour with thee.

Gambier Obs.

#### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 27, 1837.

When the *Intelligencer* came into the hands of the present publisher, he found that there were many persons who were willing to become subscribers, provided they could have a paper which contained the current political and general news. Many subscribers preferred that the paper should be exclusively religious. In view of these circumstances we concluded to publish a paper for the accommodation of each class, by continuing the *Intelligencer* in its original character, and publishing the *Religious Intelligencer* and the *New Haven Journal* on an open sheet. In prosecuting this arrangement we have been subjected to several inconveniences; viz.

We have been obliged to keep two sets of subscription books. The additional expense of this arrangement is greater than our patronage warrants—although it has been considerably increased. Another serious inconvenience is that we are obliged to put our paper to press so early, as to prevent the insertion of the latest intelligence of the week.

To obviate these difficulties we have resolved on an experiment, which we trust will be satisfactory to all; if it should prove so, we propose to combine the two in the pamphlet form, of which the present number is a specimen. The sheet is to be of the same size as heretofore, and so folded as to bring the *Journal* into the outside fold of four pages. The paging and numbering are to be continued separately as before. We are satisfied that our subscribers will realize important advantages



# NEW HAVEN JOURNAL.

PUBLISHED BY STEPHEN COOKE, NO. 21, EXCHANGE PLACE

VOL. 2. NO. 22.

NEW-HAVEN, SATURDAY, MAY 27, 1837.

WHOLE NO. 75

TERMS of the New Haven Journal and Religious Intelligence united.

To city subscribers, delivered, \$2 50; to mail subscribers \$2 in advance; \$2 50 if not paid in six months, in all cases.

We send copies of this form to those who have signified a wish to discontinue, and to some others, in the hope that the new arrangement will please them, and that they will continue their subscription. We shall take for granted that this is their desire, and continue to send the paper, unless they return this number forthwith by mail.

## NEW HAVEN JOURNAL.

JUNE 4 1837.

### THE TIMES—THE TIMES.

As this appears to be the engrossing topic of the day, we suppose we must make it our theme of remark, if we would write what any one will be disposed to read. There is, however, manifest propriety in writing, reading, conversing, and reflecting on this subject. It is one on which every man feels. It is one which requires that every man should feel for himself not only, but for his neighbor also. Many families which one month since were in affluence, are now reduced to penury. Now is the time for those who have of the good things of this world, to inquire for those who have need, and do for them as they would, in a reverse of circumstances, that others should do for themselves.

Various expedients, as means of relief, have been suggested. Among others, the proposed banking system of Roger M. Sherman, Esq. is spoken of in strong commendation. Whoever is instrumental in devising a suitable and effective means of relief will earn the title of philanthropist.

A service, at least as important as this, will be rendered by any who shall trace our present disasters back to their real origin, and expose our errors, so that we may avoid them in time to come.

If, as is suggested, (and we believe with much reason,) we owe our present calamities to reckless schemes of speculation—the wildest prodigality—and the fostering of known national sins; let us repent, and from our present chastisement learn a lesson that may profit us in time to come. And now, though these calamities are upon us, let no one despair. We have hands to labor, a luxuriant soil to cultivate, and the unfailing promise of God—"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

By the N. Y. Spectator we have received the address of the new Mayor of that city to the Common Council.

It is gratifying to see that he is ready to acknowledge our obligations to God, and our dependance on his protecting care. The address is employed principally, with reference to proposed improvements in police, streets, &c. and statements with regard to the financial concerns of the city. Retrenchment in expenditures is recommended.—

We cannot say that we approve the suggestion to provide against being subjected to probable expense in alleviating the miseries of poor foreigners. They are our fellow men; and if they are suffering, and dying in starvation at home, let us encourage them to come to our shores, and share with us the providential bounties which come to us from the "Giver of all good."

It is gratifying to see in the address, that great attention is given to the wants of the poor and afflicted of every class, and we hope it will continue to be so. We take great pleasure in adding to this brief notice, one or two extracts from the address.

"It is desirable that each ward should have a number of Sunday officers, sufficient to secure a proper observance of the Sabbath. I doubt not that you will concur with me in demanding of each and every person appointed to such purpose, a rigid and scrupulous discharge of duty."

"It is creditable to our city, that its tranquility has so seldom been disturbed by tumult or by riot; and yet we have to lament that we have not been wholly free from either. Our citizens generally, and most particularly those born in our country, and nurtured under the mild sway of constitutional freedom, can never forget that we live under a government of laws, organized and arranged for mutual protection; that to these laws, while they exist, be they what they may, it is the duty of all most cheerfully to submit, and that the intelligent exercise of the elective privilege, is the only legitimate mode of obtaining a change of government. All others are at variance with the genius of our institutions, and whenever violence is attempted, and the majesty of the laws thus set at defiance, it becomes the imperative duty of every good citizen to exert himself to suppress and prevent it. And it is one of the most sacred injunctions of the new charter, 'that it shall be the duty of the mayor, to be vigilant and active, in causing the laws and ordinances for the government of the city, to be duly executed and enforced.'"

The Mayor is sworn to perform this requirement according to the best of his ability; and relying upon the prompt, spirited and active assistance of the other departments of the City Governments, I feel warranted in saying to all our fellow citizens, that at any and every hazard, the peace of this great commercial metropolis of the country will be maintained.

I shall be happy at all times to co-operate with you in your generous devotion to the public service; and I most humbly trust that all your deliberations may be directed by a gracious Providence, to secure and perpetuate the prosperity and happiness of our beloved city."

AARON CLARK.

### CONNECTICUT LEGISLATURE.

We have reported the doings of this body up to Friday evening. Of Saturday we have nothing of importance to note, except the following:

"Mr. Sterling gave notice that he should call up the bill for repealing the act of 1836, prohibiting the issue and circulation of small bills, on Tuesday next at 10 o'clock.

Accordingly on Tuesday Mr. S. moved an amendment,—striking out all after the enacting clause, and inserting words which would operate to suspend the operation of the law of 1835, till the 1st of July 1838." Bill as amended laid on the table.

## SHOCKING STEAMBOAT DISASTER.

The Steamer Ben Sherrod, Capt. Castleman, on her way from New Orleans to Louisville, when about 30 miles below Natches was found on fire. Natches papers state that the fire occurred in consequence of the excessive heat to which the furnace was raised in racing with steamer Prairie. "A barrel of whiskey was placed on the deck for the hands during the race, who drank to excess, and became intoxicated."

Says the New Orleans Herald—"We understand that eight different explosions took place on board the boat while burning—first, barrels of whiskey, brandy, &c.; then the boilers blew up with a fearful explosion; and lastly, thirty-nine barrels of gun-powder exploded, which strewn the surface of the river with fragments." Different accounts state the number of passengers at about two hundred;—only about fifty or sixty of whom were saved. Some were burned; but the greater part were drowned. Of the survivors, some were saved by swimming to the shore, and others were taken up by the steamers Columbus and Alton, which arrived at the scene of horror from thirty to sixty minutes after the commencement of the disaster.

Some things worthy of notice.

- 1st. This boat left New Orleans on the Sabbath.
- 2d. She was running a race.
- 3d. She had whiskey on board, and the hands were made drunk with it.

## Monday, May 22.

Prayer by the Rev. Mr. Turnbull.

The chair announced as committee on Judicial expenses, Messrs. Phelps of Simsbury, Hinman, Kingsley, Sturges, Marey, Phelps of Woodbury, Robinson and Peck of Stafford.

Bill introduced by Mr. Sterling for repeal of second section of the law for the prevention and spread of the Canada Thistle, read first time.

Committee on School Fund reported favorably on sundry petitions for allowance of school money to school societies and districts which had neglected to make returns according to law, resolution granting prayer of petitions, read three several times and passed.

Bill relating to settlement of inhabitants in towns prohibiting the admission of inhabitants by vote of civil authority and select men, or by such persons being appointed to civil office, read second time. Mr. Boardman of New Haven, briefly explained the intent of the bill; postponed to third reading.

Bill introduced by Mr. Morgan of Groton, to repeal an act prohibiting the drawing of seines in Mystic river, read first and second time.

Bill authorizing the bringing of suits against copartnerships in the copartnership name, read second time. Mr. Phelps of Woodbury spoke briefly in support of the bill, and at the suggestion of Mr. Sterling, moved a reference to the committee on Judiciary, motion prevailed.

Answer of the Directors of the City Bank of New Haven by their agents, to the report of the committee appointed to examine that institution, with sundry accompanying documents, was presented by Mr. Donaghe. The motion for printing 2000 copies was lost. Mr. Terry of Hartford moved 1000 copies, which motion was briefly supported by Mr. Raymond of New Canaan, Mr. Phelps of Woodbury, Mr. Willey, Mr. Curtis of Watertown, Mr. Carriington, and Mr. Donaghe, and opposed by Mr. Woodruff and Mr. Curtis of Monroe. On the question being taken, the motion prevailed.

Committee on Common Schools reported on petition of Thomas Clark and others, favorable, accepted. Bill in form, granting prayer of petition, and incorporating a new school district in Mansfield, read and passed.

Remonstrance of upwards of 100 inhabitants of Hamden against petition of Lyman Atwater and others, referred to the committee on New Towns and Probate Districts.

## Tuesday, May 23.

Prayer by the Rev. Dr. Hawes.

Motion to resume the consideration of the answer of the Directors of the New Haven City Bank to the report of the Investigating committee—prevailed. Motion to reconsider the vote of yesterday, ordering 1000 copies to be printed. It was agreed in favor of the motion, by Messrs. Phelps of Simsbury, Curtis of Monroe, Woodruff, Hinman, Stiles, and Welles, that the vote was without a precedent—that if the printing of the defence of the City Bank is paid for from the State Treasury, they may ask that their counsel fees should be paid also. Against the motion, it was argued by Messrs. Curtis of Watertown, Donaghe, Hooker, Sterling and Dixon, that the Bank had a right to ask the same authority and publicity to their defence which had been given to the opinion of the committee—that the printing was necessary to give the members a correct understanding of the merits of the case. Mr. Sterling, in concluding, moved an addition to the original motion, that upon such reconsideration the House do order 250 copies of the reply to be printed for the use of the members.

The debate occupied about an hour and a half, and was suspended without taking the question, on a call of Mr. Hinsdale for the order of the day.

The order of the day, the proposed amendment of the constitution, limiting the tenure of office of the Judges of the Supreme and Superior Courts, was taken up.—Mr. Boardman of New Haven spoke about one hour, and Mr. Barnard of Hartford, about forty minutes, both in opposition to the proposed amendment, when the question, "Will the House adopt the proposed amendment?" was put and answered as follows:

Yeas 106, nays 96.

The Constitution requires a vote of two thirds for an amendment, the resolution was therefore lost.

Remonstrances of sundry inhabitants of E. Hartford, and of the Faculty of Yale College, against the repeal of the law prohibiting theatrical exhibitions—referred to committee on that subject.

## Wednesday, May 24.

Prayer by Rev. Mr. Bushnell.

House resumed the consideration of the question of reconsidering the vote of Monday to print 1000 copies of the reply of Directors of City Bank at New Haven. The question being taken on the amendment proposed by Mr. Sterling to the original motion, it was negatived.

The question then recurred on the original motion to reconsider the vote, taken by yeas and nays and decided, yeas 132, nays 72. Mr. Boardman of New Haven, being interested, did not vote. The documents were then referred to joint committee on banks.

The committee on contested elections reported on petition of Oliver Shepard and others, electors of the town of Danbury, with resolutions declaring that David D. Wildman, the now sitting member, is not entitled to a seat, and that Nathaniel H. Wildman was duly elected and is entitled to a seat in this House. A debate of a desultory character ensued, which was interrupted by an announcement by Mr. Sterling, that the Hon. Mr. Bulkley of the Senate was no more! and that his remains would be removed to his late residence this afternoon; as it was proper that the Senate should lead in the arrangements usually made by deliberate assemblies on similar occasions, he would move that the House adjourn to meet at 12 o'clock this day.

Adjourned.



12 o'clock M.

Hon. R. S. Baldwin, from the Senate, communicated to the House the decease of Hon. Mr. Bulkley, and informed that the Senate would meet at 3 o'clock this afternoon, to make the arrangements for attending his funeral.

Resolutions suited to the occasion were then adopted, and ordered on the Journal of the house. We give one resolution:

*Resolved*, That this body do hold in high estimation the private and public character of the deceased, and deeply sympathise with his bereaved family and friends, in this melancholy and afflictive event.

Thursday, May 25th.

According to arrangements, the Governor, State Officers, Judges, Senate, &c. met with the House of Representatives, on the floor of the House, from whence the procession proceeded to the Center Church where the corpse had previously been removed. Appropriate services were here performed by the Rev. Dr. Hawes. The procession in the same order then proceeded to the line of the city, from whence the remains of the deceased were conveyed to his late residence in Ashford, the procession returning to the State House.

Friday May 26.

Prayer by the Rev. Mr. Daggett.

The report of the committee on Contested Elections on the petition of Oliver Shepard and others—taken up as unfinished business.

A report was received from the minority of the same committee on the same petition, which was read.

An animated debate took place on the question,—will the House accept the report of the majority of the committee?

The question being taken by yeas and nays, was answered, yeas 116, nays 75.

So the report was accepted, and resolutions accompanying the report adopted, declaring that David D. Wildman is not entitled to the seat he now holds as Representative from Danbury, affirmative 116, negative 64; second resolution allowing pay and mileage adopted; third resolution, declaring Nathaniel H. Wildman entitled to a seat as representative from Danbury adopted.

Nathaniel H. Wildman, Esq., from Danbury, appeared, was qualified and took his seat.

Remonstrance of Samuel Richards and others of Farmington,—and of the Faculty of Wesleyan University, against repeal of the law prohibiting Theatrical exhibitions—referred to committee on that subject.

Petition of Canton school society and of the 7th school district in Cheshire, severally for allowance of school money, referred to committee on School Fund; of Hadlyme Turnpike Company, referred to committee on Roads and Bridges.

Resolutions appointing Denison Morgan and George Roberts, Directors on the part of the State of the Phoenix Bank—Timothy Williams of the Farmers' and Mechanics' Bank—and Calvin Day, of the Hartford Bank, severally passed.

Adjourned.

It may seem unkind, and to show a want of gallantry in Legislators, to turn a deaf ear to the prayer of a defenseless female, to be delivered from her engagements to a brutal, drunken husband; but it is, to say the least, very questionable whether granting such petitions does not aggravate the evil. By relieving one, you may encourage a dozen more to run the risk of engagements, from which they suppose they can get free, by Legislative interference, if the burden becomes too great to be comfortably borne.

*Appropriations made at the last session of Congress.*

For continuing the improvement of the channel of the

river Thames, leading into Norwich harbor, Connecticut, \$20,000.

For continuing the securing of the public works at the harbor of Southport, Connecticut, \$1000.

For improving the harbor of Westport, Connecticut, \$3734.

For continuing the improvement of the navigation of the Hudson river, above and below Albany, in the state of New York, \$100,000; to be expended according to plan and estimate recommended by the Secretary of War.

## SUMMARY.

*The Crops.*—The Raleigh N. C. Register, complains of a severe drought in that vicinity.

The Rochester N. Y. Democrat, represents the prospects of the wheat crop in that and the adjoining counties as not very promising, though much improved by recent rains. The fly is stated to have committed serious depredations upon the young grain last fall.

Accounts from the wheat districts of Pennsylvania and Maryland are favorable. In the eastern portion of Virginia, the prospects are not so good.

According to the Charleston Mercury, the new cotton crop appears very unpromising, the plants being small, and of a sickly color.

*Counterfeits.*—There is an immense number of counterfeit five dollar notes on the Bank of America in New York.

Extract of a letter, dated

DETROIT, May 1837.

Our place is in commotion, as our banks yesterday resolved to suspend specie payments, though some of them undoubtedly have great quantities in their vaults. The office of the Grand River Land District has deposited \$81,000 in gold and silver for the month of April, ordinarily the dullest month in the year. It is said to have been all received in dribbles from actual settlers.

Accounts from New Orleans announce that the Mexican squadron has captured the Texian armed schooner Independence, on board of which was W. Whartock, Esq. late Texian Minister to Washington. Particulars not known.

*Later from Europe.*—On the Canada question, in the House of Commons, an amendment in the following words 'that it is expedient to abolish the Legislative Council of the province of Lower Canada,' was adopted, yeas 269, noes 45.

Shad have been caught this season in the Ohio river, near Cincinnati. Last spring was the first time they had ever been found there, and it was supposed that the paddles of 500 steamers would frighten them away. It is not improbable now that the number will increase every year.

*Flour and Wheat.*—There have been received at Troy and Albany by the canal the present year, 59,061 barrels of flour, and 14,486 bushels of wheat. The quantity received to the same date last year was 67,759 barrels of flour, and 8,130 bushels of wheat. The tolls received the present year to the 7th ult. amounted to \$139,670; last year to the same date, \$114,911.

*Intoxication and Murder.*—On Wednesday evening of last week, a horrid transaction occurred at the negro hut on the west side of Connecticut River, near the Springfield Bridge, which resulted in the death of one of the degraded beings living there.

The Mayor of Boston offers a reward of \$1000 for the detection and conviction of any person or persons concerned in the late incendiary attempts in that city.

## MEXICO AND THE UNITED STATES.

Various reports are flying respecting the capture of American vessels by the Mexicans, and of the declaration of war by the Mexican government against the United States. All are so vague that we are disposed to wait for authentic news.

## TEXAS.

Various accounts state the condition of the Texans as being far from enviable.

A New Orleans paper gives an account of a row in the theater St. Charles on Sunday night.

**Canal Boat performance.**—The Canal Boat William Wirt, for Worcester, laden with 500 bushels of salt and 400 barrels of flour, (27 tons,) went over the Dam, 10 feet high, at the "Sinking Fund," 9 miles distant, on Saturday, at 12 o'clock, without the slightest damage to boat or cargo.—*Prov. Journal.*

**R. M. Sherman's Banking Bill.**—The bill now before a Committee of the Legislature for the greater security of monied institutions, is intended, as far as practicable, to render the banks of the State safe and useful. There are five objects which it is designed to accomplish:—

1. To render the paper currency as safe as gold and silver.
2. To make the stockholders safe.
3. To accommodate all classes of borrowers, as extensively as any provident business may require.
4. To secure to the bank just profits.
5. To guard against over-trading and extravagant speculation by the aid of banks.

To accomplish these desirable ends, the bill provides for a competent number of commissioners, not exceeding one in each county, to one of whom the duties in regard to each bank, as specified in the act, shall be confided. It next provides, that after a certain day no bank shall issue any bills as a currency, unless they are secured by a bond and mortgage delivered to and held by the commissioner; the mortgage to be in value double the amount of the bills secured. On receiving this security, the commissioner is to endorse on the back of each bill so secured these words:—"Secured by Mortgage. Attest, A. B., Bank Commissioner."

**Orphan Asylum.**—Last Wednesday evening a sermon was preached in Trinity Church, for the benefit of the New Haven Orphan Asylum. The audience was numerous, and the sermon, by the Rev. Dr. Croswell, appropriate and impressive. The contribution, with the addition of the premium obtained on the silver, was \$102 60. This important and interesting charity is suffering for want of the necessary support, and is strongly recommended to the attention of the liberal and humane.

*Herald.*

The Legislature of Virginia are to hold a Special Session, commencing on the 12th of June.

The amount of specie on board the Ben Sherrod steamboat, lost on the Mississippi, is ascertained to be \$230,000, which had been drawn from the New Orleans Banks. It is supposed none of it will be recovered.

The recent melancholy loss of lives resulting from the conflagration of the Ben Sherrod steamboat, has suggested a very simple contrivance. It is that of tying a *hat up in his pocket handkerchief*, having the tye under the brim, and when in the water, by holding that part downwards, the air contained in the hat would be sufficient to buoy up one unable to swim at least six hours.

A quick witted yankee from the Green Mountains, arriving in New York with \$3000 one dollar bills, has sold them at 3 per cent. premium!

Teunis Van Vechten, Esq. has been elected Mayor of Albany.

The Boston Herald says: The Legislature of Maine has so amended the militia laws, as to entitle every soldier, while on duty, to \$4 per day.

**MEXICO.**—The New Orleans Bee contains the inaugural address of Gen. Bustamente, President of Mexico, on entering upon the duties of his office. It is plain he does not abandon the idea of re-conquering Texas.

A letter dated Vera Cruz, April 18, published in the Bee, says:—So far as our knowledge extends, tranquillity prevails throughout the republic. Much is expected from Bustamente, who is elected president; it is hoped he will restore public confidence.

The war with Texas is to be renewed, backed by a loan of ten millions of dollars, two millions of which have already been negotiated by the government with the house of Rubio, Quintana, Aguerro and others, whose names are withheld from the public.

American vessels enter and depart as usual; the Mexican government not choosing to make reprisals for the capture of the Gen. Urrea, until it should have ascertained whether that act is sanctioned by the government of the U. States.

The present aspect of affairs between us and Mexico is rather pacific than otherwise.

**ERRATA.**—In the Card from Watertown read Mary Nettleton, instead of Mettleton.—In Deaths, read wife of John Cotton Smith.

## OBITUARY.

In New York, on the 23th inst. Miss Jane Keith Palmer, daughter of Rev. Dr. Palmer, of Charleston, S. C., aged 23. Her remains were brought to this city for interment, on the 30 inst.

In Litchfield, on the 28th ult. of angina pectoris, [ossification of the heart, &c.] Hon. Frederick Wolcott, in the 70th year of his age.

## COMPREHENSIVE COMMENTARY.

**THE BRATTLEBORO TYPOGRAPHIC Co.** (incorporated by the Legislature of Vt. Oct. 1836) having purchased the extensive Paper and Book establishment of Fessenden & Co, will continue the business heretofore done by them at Brattleboro.

The Comprehensive Commentary, Vol. 4th, embracing Ps. 64—Mal. and completing the Old Testament, will be issued and ready for delivery in June, and subscribers are requested to be ready for its reception. It will contain more pages than any preceding volume,—be embellished with a new and original **FAMILY RECORD** in four parts, Births, Deaths, Marriages and Family Events, each having an appropriate design; a **MAP** of the captivities, and one of Babylon, with views of its site as it now appears, and the principal ruins; numerous wood cuts, illustrative of the text, many of which are from designs discovered on the Egyptian monuments—a valuable article on the Apocrypha—a historical connection of the Old and New Testaments—Notes, &c. engraved illustrations of ancient books and writings; warfare and armor; musical instruments, &c. &c.

**AGENTS** are wanted to procure subscribers for this and other religious work. Address "Brattleboro Typographic Co. Brattleboro, Vt." Subscribers will be called on in succession, as fast as the volumes can be manufactured.

Brattleboro, May 12, 1837.



from this arrangement. All of our subscribers will have the *Intelligencer* and the *Journal*—and so arranged that the two can be separated, and, if desired, *bound* in a convenient form, either in the same or separate volumes. This advantage is not, so far as we know, offered by any other paper; and will not be deemed inconsiderable, if, as we hope, we shall succeed in making our summary and statistical departments of materials which will be valuable as a book of reference, and in embodying such religious materials, and items of general news, as will be of important interest to all of our readers. We desire to make the *Intelligencer* an important auxiliary to the cause of religion, and think we shall be able in the *Journal* to furnish a condensed summary of all the most valuable political and general intelligence of the day—thus securing all the advantages of a religious and a secular paper in one.

REV. L. BACON'S LETTER TO GERRIT SMITH, ESQ. AND  
REPLY OF WM. GOODELL, EDITOR OF THE FRIEND  
OF MAN.

Our readers will recollect that Mr. Bacon's letter here referred to was published in the *Intelligencer* for March 18th. It will also be recollected that we commenced publishing the letters of Wm. Goodell in reply. In the *Intelligencer* for May 18 we published the letter of Gerrit Smith, Esq. and intimated that we could publish no more of the letters of Mr. Goodell, inasmuch as it was evident that those letters would require more space than we could consistently give. It has however been our rule to keep our columns open to both sides of this discussion, and we are still desirous of doing so as far as consistent.

An arrangement has been made by which we now forward to our subscribers an Extra, containing the whole of Mr. Goodell's letters. Our readers now have both sides of the question.

*General Assembly of the Presbyterian Church.*—The Philadelphia Herald says that this body appointed on Monday last a committee to report a plan for an amicable division of the Presbyterian church. This Committee could not agree, and therefore made separate reports. It is said that all parties are desirous of division on some terms.

The New Haven West Association assembled at Oxford on Tuesday, and held a meeting of uncommon interest. A detailed account of it may be expected in our next number.

Through courtesy of the publisher of the Boston Recorder, we have received an extra sheet containing abstracts of the thirty-eighth Annual Report of the Massachusetts Missionary Society—the fifth do. of the Mass. S. S. Society—ninth do. of the Boston Seaman's Friend Society—twelfth do. of the Prison Discipline Society. We purpose to avail ourselves of an early opportunity to give extracts to our readers.

"HEAR WHAT THE LORD IN JUDGMENT SAITH."

They who can look on the events of the present time without acknowledging "the judgments of the Lord," may as well acknowledge that "God is not in all their thoughts."

If the judgments of heaven were ever marked and unequivocal towards a guilty people, they are so now with reference to this nation. Three of our prominent national sins, are Sabbath-breaking, slave-holding, and avarice. As a class, probably, our merchants and speculators are foremost in the ranks of Sabbath-breakers. That they may make haste to get rich, stages, steamboats, canal-boats, and rail-cars must know no Sabbath. The professor of religion and the acknowledged worldling agree, that to make money or save time and expense, they have a right to set the laws of Jehovah at defiance, and employ thousands of stage drivers, boat-captains, hands, and waiters in the public and shameless desecration of the Sabbath. Hundreds of merchants and clerks spend the Sabbath in the counting room, or in riding, sporting, and revelry. God is now teaching these men how his judgments can dispose of their ill-gotten gains. In strong and solemn emphasis, the voice which was heard in the thunders of Sinai, is now in judgment saying, "remember the Sabbath day to keep it holy."

How marked and merited two are chastisements which are visited upon the slaveholder and his abettors. We pray that they may not despise the rod of the Almighty. On this theme, we venture to say, there is not an enlightened conscience that will not respond to the following language of a sermon by the Rev. L. Bacon, of this city.

"Another of the moral causes of the present embarrassment—and one which ought not to be overlooked—may be sufficiently indicated by a few easy questions. In what part of our country did this distress begin? Where is it felt with the heaviest pressure? Where is it, that the depreciation of all kinds of property has been most rapid and fatal? It is just where the soil, cultivated by the reluctant toil of slaves, yields its abundant products into hands unhardened by labor. It is just where the laborer, contrary to the law of nature, has no interest in the productiveness of his own strength and skill; and where the revenues of successful enterprise, instead of being distributed naturally, and according to the equitable arrangements of God's wisdom, between the adventurer and the laborer, are all given to the adventurer, while the laborer gets little else than his coarse food and scanty clothing. While the staple of that great region was sold in the markets of Europe and America at extravagant prices, wealth poured in upon the planters like a deluge; and the privilege of participating in that wealth by traffic, begat in other parts of the country a propensity to overlook that grand iniquity. In the hot blood of their prosperity, and provoked by indiscriminating denunciations and unwise proceedings, the people there have announced to their countrymen and to the world, the atrocious determination to uphold their system of slavery forever. They have demanded, that to the maintenance of that system, the liberty of the press, the liberty of speech and discussion, and the liberty of voluntary association for purposes not unlawful, shall be sacrificed. They have demanded, that mobs, trampling down order and law, shall suppress such discussions and associations as bear unfavorably upon that system. And—shame to human nature!—men have been found, who, breathing our free air, and walking among our fathers' graves, have been ready to give to such demands an approving answer. "This slavery," we are told, "is no concern of ours, and none among us has a right to speak of it:"—as if we were not "born of woman"—as if the blood in our veins were not kindred to human nature. No concern of ours! Providence is teaching us another lesson. Those who cannot feel the tie of brotherhood,



that binds them alike to the lordliest oppressor and the meanest of his slaves, may be touched where they can feel. Ask the merchant and the manufacturer, whose drafts come back dishonored, and who are themselves made bankrupt, because slaves have fallen to one sixth of their last year's price—ask them, and ask their creditors, if we have no concern with slavery."

But the grand, absorbing father sin of our nation is **INSATIABLE AVARICE**. Our avarice hires the profanation of the Sabbath—rivets the chain, and applies the bloody and remorseless scourge of Slavery. An insane "haste to be rich" is driving men headlong into sins which ought to make a demon shudder. Whose notes or bonds are now considered better than blank paper? Whose word or promise is more regarded than the idle wind? What has made our princes beggars, and brought pale famine into ten thousand dwellings? What has stricken the Church with a moral paralysis, and made her the image of putrid death? It is the lust for gain, which like the grave cries, "give—give."

We regret that we cannot give the whole of Mr. B's remarks on this point. Our limits allow of only a brief extract.

"Naturally connected with this universal and engrossing love of money, is the desire and hope of acquiring wealth, without helping to create it, and the effort to get possession of wealth by other methods than those of productive industry and skill. By this, I mean what is commonly called speculation, as opposed to honest enterprise.

The difference between the traffic of the honorable merchant and the art of the mere speculator, is wide as heaven. The merchant whose business is to transfer commodities from the producer to the consumer, gives an augmented value to the commodities thus transferred, and has an equitable title to the value created by his skill, his capital, and his labor. The mere speculator, on the other hand, renders no actual service to the community. His whole art is, to get possession of commodities at one price, and to get rid of the same commodities at a higher price, without any corresponding augmentation of their value. The mere speculator, whose only capital is his acquaintance with the arts of panic and excitement, whose hopes of success depend on the skill with which he calculates the expansibility of a bubble and the chances of its bursting, is twin-brother to the gambler.

What usurious exactions—what fraudulent negotiations—what conspiracies to swindle—what forgeries before unheard of—has this country witnessed, within a few months past!

Of this reckless haste to be rich, this epidemic fever to be rich by sudden speculation, and the consequent departures from uprightness in commercial transactions, the whole land is now reaping the fruits, in the present visitation of a retributive providence. This is the most obvious of the moral causes of that universal embarrassment, which not only terrifies the capitalist, the merchant, and the artisan, with the stoppage of all business, but threatens the nation and the government with universal bankruptcy."

Happy will it be for this nation, if she hears the voice of God's judgments and humbles herself before his throne.

#### For the Intelligencer.

##### FIVE MISSIONARIES DETAINED AT HOME.

The following is an extract of a letter from one of the Secretaries of the A. B. C. F. M. to a Missionary who arrived in this city a few days since, from the South, expecting to embark this summer with four others for Singapore, Asia.

*My Dear Brother,*—The result I so much feared has come to pass, viz. that the unexampled depression in the business of the country, would render it impossible for us to send out any new Missionaries this summer. The Committee last evening, (May 9th,) resolved that it was inexpedient to send forth either of the five brethren, . . . in the present state of the treasury. I am entirely convinced that God, in his holy providence, has left us no other course to pursue. . . . In this appalling emergency you must wait a while, till we see what the church will do."

#### For the Intelligencer.

The solemn crisis has arrived. Missionaries are ready to go to the heathen, but they cannot be sent. Some have parted with friends, and left their homes, and traveled hundreds of miles, expecting to embark from a New England port for a heathen land, but have been stopped on their way for want of funds to defray the expenses of the passage; and are now directed to wait till it be ascertained "what the church will do." These missionaries, five in number, are willing to do any thing in their power which will hasten their departure. They would, no doubt, pay the expenses of the voyage themselves, if they had the ability. Nay, they would, it is presumed, work their passage before the mast, (one of them has offered to do this) if such a privilege would be granted them. But they are answered again, "You must wait till we see what the churches will do."

And now permit us to ask, "what will the church do?" Will she, or will she not, sustain the benevolent plans of the American Board of Missions? Shall these five brethren with their families, and with a "score of others" who will be ready in a few months to sail for foreign lands, be detained some five, twelve, or twenty months, for the want of funds? Shall this take place in the nineteenth century, and be recorded and handed down to be read by future generations? What will the church, what will *each individual* of the church do to sustain the cause of Missions? There is money enough still in existence to meet the present demand. The pressure of the times has not annihilated much of the real substantial wealth in the world. It is principally *fictitious, magnified* riches, which have lately gone over board and produced the sad convulsions witnessed in the business community. There is money enough yet in being. Go to the Rail Road, Canal, Bank, and other investments, and there will be found still money enough at the command of Christians. Visit the dwellings of the professed followers of Christ—see the neatness, richness, and splendor with which they are surrounded. Enter their habitations—notice the equipage of their apartments, partake of the variety and the bounties of their tables. Cast your eye over their farms and plantations—and witness the encouraging prospects of the season, and there will be seen means enough to meet the calls of benevolence.

What then will the church do for the Missionary cause? This question is asked by the A. B. C. F. Missions—it is repeated by the Missionaries ready and waiting to sail for heathen lands. This question is re-echoed from distant countries, by those who are perishing for the bread of life,—What will the church do to save souls.



making under the weight of superstition and idolatry in the abyss of eternal death? D.

New Haven, May 24th.

**MEN NEEDED—READY—BUT NOT SENT.**—This is just the state of things now in regard to foreign missions. The most urgent and impressive calls for additional missionaries come to us from various quarters of the world. A large number of young men, well qualified for the work are ready to go; and the American Board are ready to send them, *if funds can be had*. But the money is withheld; and the prospect is that some of our devoted Missionaries, now abroad, will shorten their lives by labors that have been entered upon in the expectation that the Churches would sustain and reinforce them. Will the Churches of America thus thrust these devoted men into the grave? Shall they be borne down not only by hard labor, but by the disappointment of their hope in our readiness to sustain them? We sent them thither—shall their lives be cut short for want of the aid that we have encouraged them to expect and that men in the midst of us are ready to give?—*Vi. Chron.*

**AMERICAN BOARD.**—The Board have 48 missionaries under appointment, who are waiting to see whether the churches will contribute the means of sending them "far hence unto the gentiles." They are commissioned conditionally, and are not to go unless funds can be raised. The pressure and distress for money in the cities induces the Board to look more earnestly to the country for assistance. The Christian community are invited to consider the subject carefully, with prayer, then act as conscience and the Head of the Church will approve.—*Concord Obs.*

#### THE DUTIES CONNECTED WITH THE PRESENT COMMERCIAL DISTRESS.

A Sermon preached in the Center Church, New Haven, May 12, 1837, and repeated May 23, by Rev. Leonard Bacon.—Text, Amos iii. 6—"Shall there be evil in the city and the Lord hath not done it?"

This sermon ought to have had earlier notice from us. We had not the pleasure of hearing it, and learning that it was to be published, we concluded to defer notice of it until we should see it. The readers of the *Spectator* will receive it in the June number of that work, which will be issued in eight or ten days. We hope it will be circulated, and read by thousands. Our readers will see by the quotations which we have made, that it is no ordinary production.

To the Editor of the *Religious Intelligencer*.

DEAR SIR,—The Eastern Association of this county, at their meeting held at North Guilford, on Tuesday and Wednesday of this week, after a full and free expression of their opinions on the subject of slavery in our country, and of the duty of ministers and churches in relation to it, embodied their sentiments in the following resolutions, which they passed unanimously.

1. Resolved, That slavery, as it is now sanctioned and sustained by the laws and customs of the slave-holding states, and other abettors of slavery in this country, is in our view sinful, and evil in all its tendencies.

2. Resolved, That we regard the spirit of denunciation which has characterized the movements of some of the opposers of slavery, as improper and wrong, and calculated to defeat their benevolent intentions.

3. Resolved, That, while we cannot identify ourselves with those who indulge such a spirit, yet, in our opinion, it is the duty of the ministers and churches seri-

ously and candidly to investigate the subject, and in all suitable ways kindly but decidedly to express before the world their abhorrence of the evil.

4. Resolved, That in our view the time has come when it is the duty of our ecclesiastical bodies to give a more extended and decided expression of their sentiments in relation to this evil than they have hitherto generally done.

#### YOUTH'S DEPARTMENT.

From the *Youth's Companion*.

#### FATHER'S FREQUENTLY SPEAK A KIND WORD TO YOUR SONS.

My father was a stern man, and though he had in his constitutionally lofty and noble nature as much of the "milk of human kindness" as other men, it was seldom visible in his deportment towards his children. His kindness for us was more apparent in the general regard he had for our temporal and spiritual necessities, and in the often severe but wholesome instruction, which in accordance with the Bible, fell often from his lips. Hence his children not only feared and respected him, but we had a deep-seated affection for him, of which when he was present we were scarcely susceptible, but which when he was absent for a few days or weeks we all felt. Of course he was not accustomed to speak kind and gentle words to us as are many parents to their children. But the following simple incident, to me affecting, at once illustrates his nature, and conveys a lesson worthy of attention.

When quite a lad, about seven or eight years old, during one long, cold, lonesome winter, I slept alone in an upper apartment, far away from any other individual. My two brothers were absent teaching school, and most of my sisters, of whom I had six, were also absent, on long visits with distant friends. One or two of them might have slept quite in another part of the house. And the parental couch was quite out of the reach of any sound of distress which I could make. As was my custom at eight o'clock, one cold, dark, cheerless night, I had retired to my lonely bed, and as I waited for some one to take the light, I lay listening to the sound of the fierce gusts of wind that blew around the old mansion. It was the dwelling place of my grand-sire, and for aught I remember, of his father before him. The high wind sounded like thunder in the old fashioned stone chimney, and every now and then blew up fragments of ice and frozen snow against the window. I was not a coward, but an indescribable sensation of loneliness came over me, and disposed me instinctively to draw my head into my bosom for want of another, and to commune with my own little thoughts. Soon however I heard the heavy tread of my father, on the long and distant staircase, coming to remove the light. On coming into my apartment, he addressed me, not as usual with my Christian name, which might have as appropriately belonged to another as to myself, but with the much more affectionate appellation *my son*, one which denoted the near relation between us.

"My son, are you asleep?"

"No Sir," I replied, uncovering my head to see the countenance from whence sounds of so much tenderness I knew were not accustomed to come. I did not then understand what it meant: now I begin to know it was the feelings of the father that gave these words their music.

"Have you tucked up your bed, my son, and do you lie warm this cold night?" he inquired with the same affectionate interest.

"Yes Sir."

"Well then, my son, lie still, shut up your eyes, go to sleep, and get up early in the morning:"—all spoken in a subdued and pathetic tone of voice, and he then turned



away with the light to the parental hearth. As for myself, I drew my head again into my own bosom, and for once wept like a child, as I was, at the kindness of my father.

Though this transpired nearly thirty years ago, it is one of those few things which stand as prominent in the memory as if they happened but yesterday. Even now I cannot recall the scene without being affected. And though my honored parent be beneath the ground, its remembrance teaches me to love him. The lesson I derive from it is, that *fathers should frequently speak a kind word to their sons.* J. S.

### TEMPERANCE.

#### BEWARE OF THE FIRST GLASS.

A young man of extraordinary genius, who was graduated at Princeton with the first distinction, was seen by a party of students, in less than one short year, lying in the street—his brow, so recently crowned with the laurels of the college, now begrimed with dirt. On observing in the young men a disposition to make themselves merry at his expense, with some effort he raised himself a little, and supported on his elbows, addressed them in language like this: "Young men, I once stood erect and walked firmly on the ground as you do now. Had I been told but a year ago, that I should be found in my present condition, I should have contemned the prophet and exclaimed, as did one of old, 'Is thy servant a dog, that he should do this thing?'" It is ardent spirit, fit only to be concocted in hell, and swallowed by devils, that has prostrated me in this vile mud, and made me despise myself. Laugh not at a poor ruined wretch, why can no longer control the raging fury of his appetite. Be rather admonished by his example; and as you regard your reputation, as you love yourselves, beware of the first glass, beware of the College wine party, the morning dram, and the evening potation."

*Address of W. J. Bingham, Esq.*

**THE CURSE.**—The bondage of mankind to their own lusts and appetites, produces all the evils to which they are subjected, and is the very curse from which they need to be redeemed. They have so long resisted the simple truth of God; and followed after their own wisdom, which is foolishness, that their natural appetites have become perverted, and they are thereby made subject to all the vast catalogue of evils, both moral and physical. Thus they are not only brought into various kinds of bondage themselves, but are led to enslave and oppress each other, in the vain hope of satisfying their inordinate lusts and desires.

Man's redemption from this curse is to be effected only by his ceasing from his own ways and doings, and yielding to the truth, or spirit of God, by which he will be led back to the simplicity of his primitive nature, and voluntarily disposed to relinquish whatever is superfluous, or can be dispensed with, as tending inevitably to wretchedness and bondage. Abstinence from the habitual use of alcohol is scarce worthy to be called the beginning of that temperance in all things, which will be freely and voluntarily adopted by men as they come to know and realize the truth.

**Selling Liquor on the Sabbath.**—The Boston Post says, the new License Law goes into effect on the 20th of May. It provides that no license innholders, or any other person shall sell any intoxicating liquor on Sunday, on pain of forfeiting twenty dollars for the first offense, twenty dollars and his license for the second offense, and twenty dollars and imprisonment in the common jail for a time not exceeding ninety days for the third offense.

#### A WEEK FROM THE DIARY OF A COUNTRY CLERGYMAN.

**Monday Morning.** Arose much fatigued with the la-

bors of the previous day, having traveled fifteen miles in the morning, preached three discourses, and returned home at evening. Went to brother Johnson's, three miles, for wood; but found he could bring none till sleighing. Went to Br. Thompson's for meat. He said every pound of pork he had to spare would bring him the cash—gave me a belly piece, at a shilling a pound, and said it must go on his subscription. Returned home at sunset. Went in the evening to the mill for flour—purchased a barrel for eleven dollars, promising to pay at the end of the next quarter.

**Tuesday.** Wife sick, in consequence of cold house and no wood—hired girl, a Methodist, gone to camp meeting. Spent the day in nursing wife and taking care of children. Toward evening Br. Robinson brought a load of green beech limbs, and ordered a dollar credited on his subscription.

**Wednesday.** Called to attend a funeral, at 2 o'clock, P. M. Ran till noon in search of a conveyance. Procured a horse of Br. Wilson, a harness, of Br. Jilson, and wagon of Br. Sampson. Rode twelve miles over hubs—preached in a barn, the house being too small to accommodate—received the thanks of the family and a bushel of apples—rode home in the rain—and paid ten shillings for conveyance. Called at the post office—met Owen Gibbon, the infidel, who rallied me about priestcraft, and a priest-ridden people, and gave some hints respecting the indolence and luxury of the clergy, 'living on the fat of the land, &c.

**Thursday.** Sick of a cold, from yesterday's exposure—went to bed after breakfast, and took a boneset sodorific.

**Friday.** Rose much better—did up morning chores; took up Bible to look out texts for Sunday. Interrupted by a friend who called to request my attendance at a wedding in the evening, ten miles distant. Put down book and went again to seek conveyance—procured the same as on Wednesday, at the same price. Went to wedding—married parties—received a five-frank piece from the hand of the groomsmen, with the compliments of the groom, and returned in the dark, and through a snow storm.

**Saturday.** Cut wood all the forenoon, to last over Sunday. Br. Todd called to belabor me for not visiting more in my society. Looked out texts after dinner, and started at 2 o'clock, for S., 18 miles off, to spend the Sabbath, and prepared sermons on the way.

**Sunday.** Day stormy. Preached three discourses to thin audiences, in three different neighborhoods—went to bed with a severe head-ache, resolved to travel westward in the spring, in search of a location.

#### ANECDOTE.

During the rebellion in Ireland in 1793, the rebels had long meditated an attack on the Noasvian settlement at Grace Hill, Wexford county. At length a great body of them marched to that town. When they arrived there, they saw no one in the streets nor in the houses.

The brethren had long expected this attack; but true to their Christian profession, they would not have recourse to arms for their defense, but assembled in their chapel, and in solemn prayer besought Him in whom they trusted to be their shield in the hour of danger. The ruffian band hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight. Where they expected an armed hand they saw it clasped in prayer. Where they expected weapon to weapon and the body armed for the fight, they saw the bended knee before the altar of the Prince of Peace. They heard the prayer for protection—they heard the intended victims asking for mercy for their murderers—they heard the song of praise and the hymn of confidence in the "sure promise of the Lord." They beheld, in silence, this little band of Christians—they felt unable to raise their hands against them, and after lingering in



the street, which they filled for a night and a day, with one consent, they turned and marched away from the place without having injured an individual, or purloined a single loaf of bread. In consequence of this signal work of protection from heaven, the inhabitants of the neighboring villages brought their goods and asked for shelter in Grace Hill, which they called the city of Refuge.

If we look only at our fellow beings, we shall find or take too many occasions of pride and self-exaltation. The way to be humble is to look upward to God. If we think greatly of his majesty, purity, and infinity of all excellence, it will give us such a striking view of our vileness and absolute unworthiness, that we shall think it hardly possible for any one to be lower than ourselves. —Adams.

**FAITHFUL PREACHING.**—Sinners cannot bear plain dealing, and when their darling sin is struck at, their hearts swell with indignation. "I hate him," says king Ahab, concerning Micah, "for he doth not prophecy good concerning me, but evil." When John the Baptist came to touch on Herod's particular sin, his beloved Herodias, then John's head must go for it. A profane gentleman once said of a godly preacher, "He divides his text like a scholar, and follows his doctrine like a logician, but the devil cannot stand his application."

We have heard of a work of grace in Meriden, in which many souls have been brought to Christ, and several of those hopefully converted have united with the Baptist and Congregational churches in that place.—We should have been glad to have received from some brother an account of the work.

**Revivals.**—There have been added to the Baptist church in West Millbury, Mass., within the last three months, twenty by baptism, and six by letter. Brother Hicks, of Pomfret, Ct., has recently baptized twenty one. Between thirty and forty are believed to have been hopefully converted during the spring, at Thompson, Conn.

#### ECCLESIASTICAL RECORD.

The installation of the Rev. Henry G. Ludlow, as mentioned in our last, has been deferred until Wednesday, June 7th, when by the leave of Providence, it will take place at 2 o'clock, P. M.

**ORDINATION.**—On Wednesday, the 24th ult., Mr. SAMUEL G. BUCKINGHAM, late of the Theological Seminary in this city, was ordained as Pastor of the Second Congregational Church in Millbury, Mass. Introductory prayer by Rev. John Boardman, of East Douglass; Sennon by the Rev. Dr. Taylor; Installing prayer by Rev. Horatio Bardwell, of Oxford; Charge by Rev. Alvan Bond, of Norwich; Right Hand of Fellowship, by Rev. Amos Blanchard, of Lowell; Address to the people, by the former Pastor, Rev. Wm. A. Larned, of Troy, N. Y.; Concluding prayer by Rev. David Peabody, of Worcester.

Ordained and installed over the church and congregation in Bainbridge, Geauga Co., by Portage Presbytery, on Wednesday the 3d inst., Rev. Sherman B. Canfield. Sermon from Rom. 11:13, 14, by the Rev. L. P. Hickok.

**ORDINATION.**—Mr. Joshua L. Whittemore was ordained as pastor of the Baptist church in Dighton, Mass. on the 11th inst.

Mr. O. Sperry was ordained as an evangelist at Troy, N. H., on the 4th inst.

The Rev. Samuel W. Cozzons was installed at Milton, on Wednesday, 24th inst. Pastor of the church under the charge of the Rev. Dr. Gile.

On Wednesday, May 3, Rev. Alanson Rawson was installed pastor of the Congregational church in Roxbury.

On Wednesday, the 19th ult. the Rev. Josiah Bent, late of Falmouth, was installed over the First Congregational Church in Amherst, Mass.

On Wednesday, May 17, the new Meeting House in West Roxbury was dedicated, and the Rev. Christopher Marsh was installed Pastor of the Spring street Church.

The Rev. Theodore Spencer has declined the call of the Dey street church in New York, and accepted the unanimous call of the second congregational church in Rome, N. Y.

Rev. Tertius S. Clarke, of Haddam, Ct. has received and accepted a unanimous call to the first church and society in Stockbridge, Mass.

#### ITEMS.

The New York Annual Conference commenced its session on Wednesday, 17th inst. in Brooklyn.

**Franklin College, Ohio.**—The Rev. Joseph Smith, formerly of Virginia, and recently pastor of the Presbyterian church, in St. Clairsville, Ohio, has been elected President of this Institution, and has accepted the appointment.

**Oakland College, La.**—A gentleman, who chooses to withhold his name, has endowed a Professorship of Theology in this College, by a donation of twenty thousand dollars.

The Rev. Dr. Perry, of Philadelphia, has been unanimously elected President of Canton College, in Illinois. The new college buildings are to be occupied in May.

The Rev. Alva Woods, President of the University of Alabama, has signified his intention of resigning the Presidency of that institution, in consequence of the utter impossibility of keeping it in a state of subordination.

The Rev. Wm. P. Pearce, who has spent nineteen years in Bengal as a Missionary of the English Baptist Church, sailed from Calcutta on the 1st of January, to recruit his health by a visit to England.

The Rev. Wm. Richards, missionary at the Sandwich Islands, has just arrived in this country, with Mrs. Richards and six of their children. He expected to return to his field of labor as soon as possible.

The law prohibiting the introduction of slaves into the State of Mississippi, as merchandize, has passed both Houses, with little opposition.

In nine cases out of ten, the wisest policy is, if a man cheats you to quit dealing with him; if he is abusive quit his company; if he slanders you, take care so to live that nobody will believe him; no matter who he is, or how he misuses you, the wisest way is, generally, just let him alone. There is nothing like this cool, calm, quiet way of dealing with the wrong we meet.

**Female Fortitude.**—Much has been said and written about the superiority of women in their power of patient endurance; but few persons have added the just, though melancholy reflection, that the power of endurance in women is but the faithful measure of how much they have to endure.

**Force of Ridicule.**—No dirk has been seen in the Ohio legislature since a member appeared there with a wooden one stuck in his bosom, and a large corn cob handle attached to it.



**Church constituted.**—A meeting house was consecrated and Baptist church constituted in Oxford, Mass., on the 10th of May.

The Hon. Thomas Chilton, and the Hon. G. B. Smith, formerly members of Congress, have abandoned the political arena, and commenced preaching the gospel.

**Attribute of God.**—There are four short sentences of holy writ which contain in them more of the knowledge of God than all the unaided wisdom of man has ever been able to discover; "God is a spirit;" "God is one;" "God is light;" "God is love." Spirituality of essence, unity of substance, purity of nature, and benevolence of character, are thus, with a sublime brevity, predicated of Jehovah.

**Bibles in Lower Canada.**—A letter from a gentleman in Montreal, dated April 14th, says: "The committee of the Montreal Bible Society have resolved, by the divine blessing, in the shortest practicable period, to place a copy of the Scriptures, by sale or gift, in every family in the province, willing to receive it."

**Fisk's Travels.**—Harper & Brothers, have in press, a Journal of Travels of Wilber Fisk, D. D. on the Continent of Europe.

**University of Michigan.**—This State, yet scarcely a year old, has already located the site of a splendid university at Ann Arbor, which may be the future Göttingen or Oxford of the Lake country, as the lands with which it is endowed, are now (though all unsettled) valued at near five millions of dollars! There are to be 21 professors, and the tuition fee is never to exceed \$1.

**Petition of Ladies.**—A petition has been presented to the Pennsylvania Legislature in favor of temperance and of enacting laws to prevent intemperance, signed by 5,000 ladies of Philadelphia! This is taking hold of the work in good earnest—and we fully subscribe to the opinion of the editor of the N. Y. Star, that this is worthy of the Penn State, and would make the venerable founder, could he be conscious of it, rejoice in the purity of his heart, that his beautiful frame-work of moral government was some of his people.—*Boston Jour.*

**Family Religion.**—A few months ago, an old man of eighty went to his rest above, and he told me, before his departure, that about one hundred persons had been hopelessly born again under his roof. I have spent months in his family, and every man-servant and maid-servant, and stranger within his gates, were called together for family worship; and there was something more than just praying, there was an appearance before God with his household, with such delight, such reverence, such dependence and such supplication, that none forgot that God was the great head of the family on whom we were all dependent, and to whom we were responsible. Will not this man shine as the stars for ever and ever?

**A Good Practice.**—We have a subscriber (says the Va. Free Press,) who never fails to come forward and pay the printer's bill on his birth day. We would be pleased to see all our subscribers adopt so praiseworthy a custom—particularly that portion of them whose birth days do not happen on the 29th of February.

**Silent Thought.**—"The noblest works, like the temple of Solomon, are brought to perfection in silence."—This is especially true of ideas. A great idea always dawns upon the intellect by degrees, and is seen confusedly for a long period, during which the attempt to seize it and fix it in words would merely disturb the process by which the different rays of light are gradually made to converge, until at last the truth flashes upon the mind's eye a perfect image.

**A CARD.**—The subscriber would gratefully present his acknowledgments to several ladies in his congregation for the gift of a cloak, valuable in itself, and doubly

so under existing circumstances 'as an expression of their continual esteem and affection for their Pastor.'

He would also mention with gratitude the kindness of other individuals of his society in making him an honorary member of the A. B. C. F. M. His thanks are moreover hereby tendered to Miss Mary Mettleton, for her generosity in constituting him a life member of the American Education Society.

WILLIAM B. D'FOREST.

Watertown, May 22, 1837.

#### MARRIED.

In this city by the Rev. Mr. Cleaveland, Mr. Ezekiah S. Cone to Miss Catharine Watson, both of East Haddam.

In this city, by the Rev. Dr. Croswell, Mr. Benjamin Tarbox, of Granby, Massachusetts, to Miss Louisa Tomlinson, of Derby.

In Derby, on the 28th instant, by the Rev. Mr. Smith, Mr. Walter Smith to Miss Mary Hawkins, both of that place.

In Hartford, on the 24th inst. by Rev. Mr. Burges, John Butler, Esq. to Mrs. Eliza L. Sheldon.

In this city, on the 2d inst., in Trinity Church, by the Rev. Dr. Croswell, Mr. Henry Austin, Architect, to Miss Jane Hempsted, both of this city.

In this city, on the 21st inst., by the Rev. Mr. Bacon, Mr. Thomas P. Dickerman to Miss Sarah Parsons, all of this city.

At Enfield, on the 5th of April, by the Rev. Francis L. Robbins, Rev. Ezekiel Marsh, of Ellington, to Miss Eliza Taylor Dixon, daughter of Wm. Dixon, Esq., of the former place.

In Milford, on the 21st inst., by the Rev. Mr. Train, Mr. Joshua Hoyt, of Redding, to Miss Elizabeth Camp, daughter of the late Mr. Samuel Camp, of the former place.

In Avon, on the 18th ult., Mr. James B. Church, formerly of this city, to Miss Elizabeth D. Goodrich, daughter of the late Mr. Timothy Goodrich, of Avon.

In Warren, Mr. Daniel E. Brinsmade, of Washington, to Miss Orphy Sackett, daughter of Benjamin S., Esq.

In Newington, on the 9th ult., by the Rev. Mr. Brace, Mr. Daniel H. Willard, to Miss Sarah Maria, daughter of Deac. Levi Denning.

#### DIED.

In this city, Mrs. Lucy D., wife of Mr. George Bradley, aged 31 years. On the 23d inst. Miss Nancy Miller, aged 60. On the 20th inst. an infant son of Mr. John Purcell. On the 28th inst. suddenly, Ellsworth Augustus, second son of Mr. Charles B. Lines, aged 5 years.

In New York, on Friday morning, 26th inst. at the house of her son-in-law, S. P. Staples, Mrs. Catharine Wales, aged 82 years, relict of the late Dr. Wales, formerly Professor of Divinity in Yale College. Her remains were brought to this city for interment.

In Sharon, on the 12th inst. Mrs. Margaret, wife of Hon. Cotton Smith, aged 73.

In Lebanon, on the 27th of April, Mrs. Mary Peters, wife of Gen. Absalom Peters.

In this city, on the 22d, William Pardee, colored man, aged 60.

Mrs. Susan, wife of Capt. Elihu Smith, aged 66. On the 24th inst. Miss Nancy Miller, formerly, of New London, aged 60.

In Wallingford, on the 13th inst. Nathan Platt, son of Mr. S. H. Thompson, aged 4 years; on the 17th inst. Mrs. Elizabeth Doolittle, wife of Mr. Johnson Doolittle, aged 74.

At Hartford, on the 24th inst. Hon. Ichabod Bulkley, of Ashford, member of the Senate of this State, aged 35.